

Ere beginneth a booke trea-
tyse the whiche speketh of
the xv. tokens the whiche
shullen bee shewed afore y
desfull daye of Iugement.

And who that oure lorde
sh all aske rekenyng of eue-
ry body of his wordis wor-
kis and thoughtes. And who oure lorde wyl shewe
we. vs other xv. tokens. of his passion to them
that been depeth in dedely synne.







At this begynnynge so
wyl I writte of the xv.
Tokens they whiche
shullen be shewed afo
re the drefull dape off
dome of our lorde Jhsu
xpe. and there shal we
shewe oure self longe
and older.

¶ And our lorde wyl
that there shal be shew
wed. iiii. tokens after
doctours sayng. For
oure lorde is so mercy

ful that hy wyl not punishe vs but hy wyl shewe
somme tokes aforesaid. And that we maye besorpe off
our synnes and do penance. And after this foresai
de iiii. tokens shullen yet be xv. other tokens be
shewed. Whiche Jheronimus had fonde in the
rinskenis there Cronicle the Jewes. Of whiche
xv. tokens foresayde shullen be declared be ordinan
ce here after. And y firste tokē of y iiii. shalbe that
y myght of Sathan though y passie of our lorde
was made lasse. and was bounden. y shal be on
bondē. Al be it y he by y myght of y passie be bon
dē. y may not do so moche harme to y mē then as
hy was wonte to do. But y deuyll is bondē at cer
teyn tymes. y hi shal be on bondē y hi maye do y mo
re harme to y people wth temptaciō and tribu
laciō for to assaye theym tho that be chosen.

But in the last tyme of the worlde shulle the good
be verry goode and the euyl shullen bee verry
badde. Iphe the holy wrytters shewen in the laste
chaptre of apocalipsis. **T**empus prope est qui
noceat noceat ad huc et qui in sordibus est sordescat
ad huc. et iustus iustificetur. ad huc et qui sanctus
est sanctificetur. ad huc.

That seconde token of the foure. shal be as lo
ue shal be losse and not more be used. Iphe
wyle as the mēshen warend olde and the nature
waxed colde in hem. whiche the philosophe called
it the lytil worlde. Iphe wyle is it of the grete worl
de. Who the more cometh to the ende who more
the loue waxed colde in herself. But y^e hotte of a
bodp is gostly of lyuing there gretter world. And
shal alle hole fayle for it goth sore to y^e ende of the
worlde. As apostolus ad hebreos. Qui antiquus
se nescit prope iteritū est. And a man maye nowe
knowe who y^e god is serued without deuocie. And
how hy is blasphemyed. and by hem swering
also pulle hym all a sonder in pices. And ye maye
wel knowe y^e loue is al moste al done & is waxen
colde and dreyed awape. but some beenaked and
prape hertely but they fynde noo helpe. & they y^e
be hongery depe for hunger & haue none socour.
The gate of mercy is shutte y^e fonteyne of y^e cōpas
sie hath shutte her conduyes. And throughe fayled
amonge his frendes. and she shal not bee fonder
afore god shal geue sentence vpon them y^e haue
honted charite and paciēce out of this worlde.

That thynde toke shalbe as all maner of enill and
 synnes shalbe i this worlde & the fere of god be put
 done and haue none thinkyng on hym. And whā
 fapthfull and paciēce shal not be sette be but al ma-
 ner of eueryll shalbe vled and whan þ mēthē shul-
 len louē w a secretely loue & care of none man but
 for her owne pphr And also we shal be a fore þ epde
 of þ worlde be proude & hy shal make moche of hē
 self & shall blasphemeren þ name of our lorde and
 they shullen not care of there fader or moder and
 than they shullen loue flesch nature more than god
 As the apostel in the. ij. epistle ad thymoteum

Therfor latte euery body remēbe in hē self what
 people nowe a dape be lyuinge in this worlde and
 loke wel of this aforesayde thinges not be nowe a
 dapes shewed & done and ser be none spne. For it is
 not well possible that ony body myght writte the
 gret spnē the nowe adapes be done praye to god
 that hy wylt coene hys people that þ maye do pe-
 nauce afore there deth

That for the toke that shall be fore the epnde of the
 worlde & fore the other. xv. tokens & a fore that gre-
 te oedil a fore the dape of dome and thā shal ther be
 grete peruerthen and warre & there shal be warre i
 many dpuers lādes of the worlde and also amōge
 al creatours i this worlde lyuig For as mathe? say-
 de in. xiiij. chapitre þ fghtyng and warres shalbe
 amōge vs and also one body shal arple apēst tho-
 ther and also one hyng apenst on other and also
 trapson shalbe a moge towne all haue they ma

de pape & pape shalbe oute the woold & layed done
and also þ preiſte apēſt his comē & his comē apēſt
hem. And also ther ſhalbe none cloſter of monkes
nor of nōnes it ſhalbe full of peruerres or contray
one that other. And than ſhal it be as Jeremias
writted i his x. chapre Vnusquisq; ſe a ſuo primo
custodiat That is to ſape Euery man kepe hem of
his neygbour or frinder & troſts nor his broder for
one ſhal ſhewe an other a ſapre face but it herte of
hym is fulle ſals & also one broder ſhal moche that
other and hy ſhal laye ſnares & gynes for hē to be
gyle yf he mape And than is it fulſpilt like. Weſt
as the prophete ſapde Kiepepon of beware pou of
pour owne wyff the whiche ſleped i pour armes
for ſhe ſhall begyle her owne huſboude and also þ
childe ſhall begyle the fader & the fader the childe
and the doughter the moder & þ moder þ doughte
and also one broder ſhal deliner that other to deth
& þ fader þ ſone & þ children the fader. And whan
al theſe thiges & puerce ſhalbe thowgh out of all þ
woelde than ſhal it be an token of the laſte termyn
or epnde of this woelde. Other peruerren ſhullen
be in the firmament. But communly it ſhalbe a dy
re tyme not allone i one prouince or kyngdom but
thorough out of al þ woeld. but it ſhalbe þ þ erth ſhal
bere none ſupce to oure behouff or neede to ſpue w
all. And it ſhalbe also grete erthbeuige be apenſt
nature that ther ſhulle fallē done caſtels & houſes
And also in the ſee & ſpyers ſhulle be more peruer
ten than it hath be afore And the aper ſhalbe full

of corrupcyon and venym therof shulle comē grete
pestilencie as well in the bestes as in the mēshen
therof they shullen depe. ⁊ also dōneryng lightning
tempestes and wyndes shullen be more perplous
than the wonte the bee. ⁊ the people shalbe sore a-
feyde And yherowys as sanct hperonimus hath so-
den xv. principael tokens they shulle be a fore y dep-
ful dave of dome of our lord. Jhu xpi.

But wee knowe not yf these. xv. tokēs shullen be
shewed one after on other. or yf ther ony other to-
ken shalbe shewed betwene Therof sayde saint hy-
roni? none certen nor none doctour but they pue-
te it in the wyl of onre lord but our lord mape ther
wyth do hys wyl but hy is almyghy

¶ Here folowen the. xv. principael tokens the whi-
che shulen be shewed a fore the grete ordeel of Ju-
gemēt of oure lorde Jhu ¶ Of thar firste tokē



That pſſe to hē ſwiche ſhal god afore the co
men Jugement ſhal be. that the ſee ſhal ar
ſe. xl. cubit? aboue all hylles there worlde. ⁊ ſhal ſo
ſtande in a token of a miracle whout rēpnng ouer
or gopng done and noo more in one place thā in a
nother ⁊ ſhal ſtand ſtille in hier one place for that
thei wordes of pſalmi. ſholde be true. like he ſayde
Mirabilis elatio ē maris. Merueylous is ſ ſee
of her oppreſſynge. and this ſhal god ſuffer. for the
punyſſhe ſwiche haue be proude like the wyle
mā ſayde in his puerbe. xij. chaptre. *Cor ſuperbi
q̄ſi mare ſeruens q̄d deſcit.* The herte of pride is li
ke the bernende ⁊ ee the whiche none reſte en hach
⁊ not others deſired than diſcord and warre. The
whiche is comen of pride like Salomō ſayde in his
puerb. *In ſupboſy nrgia ſunt Diſcorde ⁊ twyſt*
iſ euer amonge the proude folke. ⁊ ſ proude wyl
alſo be in the hepeſt plaſe. and of a lityl thinge that
whiche he hach done wyl he be worſhipped ⁊ ho
noured. ⁊ neuer is he fulle of worſhip ⁊ euer. wol
de haue more. And god ſhal this done for to punyſ
ſhe the proude the whiche them ſelf ſo enhaūcen ⁊
wyl be beter than on other. ⁊ hy ſhal take of theſ
there lādes ⁊ goede. And alſo that they ſholde kno
we there ſpynnes. ⁊ torne them to penaunce. For our
lord iſ ſo full of mercy that hy wil ſ none ſoule ſhol
de be loſte. but hy ggueth vs knowelge ⁊ token of
trybulacion and other pouerte ſ we ſholde kno
we hem and do penaunce. like the apoſtel ſayde. *Nō*
dimititur pccm niſi reſtituatur ablatū. that iſ to

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scape. The synnes en been not relest nor forgyuen.
but hy doo satisfaction therfore

¶ Of that seconde token.



That seconde token that whiche shal goo afo
re that comen Iugement shal bee. that the
see shal goo done in to the erth. lyke yf the sonne
it had dreyeth awaye. lyke as the prophete Ra
um sayde in his first chaptre. ¶ Increpans mai
re et exsiccans illud. ¶ That is to saye. that the
maker of alle the worlde shal the see done gone in
to the dypte of the erth. lyke yf the had be e dreyed
oute. in a grette token of impossibilite or of in mer
ueposite. And betokenut that the pronde and lethe
rous folkeful of flesly luste and haue foloweth the
resynne. And haue laboured for to gete greate ri

chelles and bildinges as houses and other castles
 And haue not byldeth in heuen by our lord Ihesu
 and haue not byldeth gostely for ther soule helthe
 And lyke as the haue putte done they pouer and
 haue not succured them wpyth there good as god
 hath sente pou in this worlde. But in y dape as I
 see shal hem hyde in to the erthe. Lyke as it is say
 de afore. and that shalbe done for suche folke as it
 is spoke of afore. ⁊ they shullen be ashamed of the
 re synnes and shullen be dampned for suche syn
 nes. Lyke saint lucas shewed in his xiiij. chaptre.
 ¶ Quise erat in humillabi. And in his prouerbe
 xxix. Superbum sequitur humilitas.

¶ Of that thirde token.



¶ That thirde token shalbe. that al beestis and
 fishes shullen monstren. and in the see thei
 shullen come to gyder ⁊ make a grete complaine

and cypeng merueplouſly ꝑ it ſhalbe herde in he-
uen and god ſhal this undeſtonde allone Of this
ſayde Job in his xij. chaptr. ¶ Loquere terre et
annunciabit tibi Et enarrabūt piſces mar. That
is to ſape. Speke to the erth and ſhe ſhall ſape you
all the þile of the menſhen. And the fiſſhes of the
ſee ſhullen ſpeke to you of the euyl of the folke:

¶ God ſhal ſuffer this to one token to the people
tho that haue lyued in ꝑ water of Ioye. and liſte-
nes of the fleſhe. And they that hauē be mery in
daunſing ppping and in ſynging more than to ꝑ
cōmaundementis of oure blyſſed lorde Jheſu xpē
And their myrthe ſhalbe chaunged in grete heu-
neſſe. Iþke vs lucas declared in his vi. chaptr.

De vobis qui nūc ridetis quia lugetis. That is to
ſape. Sorowe ſhullen they haue they ꝑ lawhen.

For þe ſhullen wepe in bitter teeres in that dape of
Jugement. And they ꝑ hauē done penaunce in
this wolde they moen wel be mery. As our lord
ſayde. Beati qui nunc ſletis ꝑ ridebūt. That is as
moche to ſape. ¶ Blyſſed be all tho ꝑ wepe in this
wolde. ꝑ ſufferen. For they ſhullē be mery in euer
laſtinge glorie. And ꝑ fiſſhes and beettes of the ſee
ſhullē ſpeke of one maner of cypeng. and cōplai-
ner ꝑ menſhen for thir grete ſpynnes. for whiche
ſpynnes they ſufferē grete peapn in the ſee.

¶ Of that forthe tokens



That forthe
tokenshal
be that y see and
all other waters
and rpuers shul
len bernen of the
spre that whiche
shall Come oute
of heuē. and shal
pumpsthe thep m
that haue lpued

lecherously in this worlde. after there lustisnes of
the fleshe. And haue lpued apenst the commaun
dement of our lordē Jhū. And suchē folke shal ber
ne in the spre made of byrmstone. Take ye synde
in Apocalipsi in his xxi. chaptre. ¶ Erit pars eoz
in igne et sulphure. And also for there plesure the
whiche they haue haddē in there lecherousnes.
shullen haue a sonder pepne in euerlastyng spre
Take ye synde in apocalipsi in his xviij. chaptre.

Quantum in delicijs fuit tantum date tormen
tum et luctum. Spue thep m payne after that
they haue deserued. the whiche hane lpued leche
rouslly and hauen kepte other mennes wyues. ⁊
hauen lpued after there owne plesure and flesely
luste. Therfore shall this token bee shewed that
the see and alle fpuers shullen bernē as pe ha
re maie see portred it.

¶ That fyfte token.



That fyfte token shalbe. þat alle herbes trees
forestis and bolkaspen shullen swete drop
pes lyke blode. As Sybilla writted. And Johel in
his secunde chaptre. Spokende in the person of
god. ¶ In diebus illis dabo prodigia in celo et in
terra sanguine et vaporem fumi. That is to saye
¶ In those dayes shal I gyue tokens in heuē and
in erth of smelling or sauouring. Also in that same
daye shullen come to gyder all byrthes. they shul
lencrypen and wyppen. And they shullen not bee
wyllyng to ete nor to drinke in noo maner wyse.
¶ Thysse forsayde sauour and bloet that the trees
and herbes shullen swete. that shall god suffer for
to punyshe the manquellers and mordenars in
a peayne tho that haue kyled theym in that neuce

was gylty. Ipkas Geness lapde in his lijk chaptre. Spelung in the person of god to Capm. that blode of thy broder Abel cryed to me of the erth in to heuen. ¶ And that weppng and cryng of thise byrdes shullen not wyllyng bee to ete nor to drynke. And shalbe done in a prayne and in a token of they dronkarts. tho that be euermore dronken in this worlde. and so lyue in moche etyng and drynkyng. but they shullen be punished in helle of the hunger ther deed. Ipkas salustinus lapde. ¶ Moos depassed eos. And so they shullen be punished wth dyuers tormentes.



¶ Of that vi. token

¶ That vi token shalke. y alle townes. Castels
tours. houses and other byldynges shullen
falle downe. Ipkas saint Lucas & Mathe^s lapde in
xxij. chaptre. ¶ Nō relinquet lapis sup lapidem

qui non destruat. That is to saye. ¶ There shal
 not one stone abyde by that other. And that shal
 god suffer for theym that haue laboured for to ma-
 ke grete castels and fayr houses for theyr pleasur
 Than to make one fondaciē or to bylde in y^e wor-
 ship of oure lord. for to fynde a house in heuen by
 hel saint Iohan sayde in his xxiij. chaptre. ¶ In
 domo patris mei mansiones multe sunt
 ¶ That sayde oure lord In my faders house bee
 manp wonyng places. For they soules shulle ha-
 ue y^e deserued for one shal haue moer thā y^e oder
 ¶ Therfor ther bee manp wonyng places there of
 sayde Plapas. ¶ Ve qui coniungitis domum ad
 domum et agrum agro copulatis. ¶ Weepe ry-
 che ye make houses by houses wpth begylunge &
 make grete pour lande and fylde. and one acher
 by that other the whiche ye haue taken of the po-
 wer folke knowelvyng by force or stronge hande.
 And they that haue noo myght apend pou. ¶ Ye
 riche loke on pour worldely houses the whiche ye
 haue byldeth wpth grete labour. And wyle not
 ones saye to pour owne self. ¶ Good lord hadde I
 made one house in heuen for my soule helte wpth
 so greate labour as I haue done in erthe I hadde
 done wpselpe for my soule &c.





That vij. toke shalbe þ one stone shal bete
 that other and shullen fyghte in them self ⁊
 thep shullen springe asonder. and so fighting thei
 shullen gve and maken a grete noþle of cryeng
 And that shal noo man vnderstande but god allo
 ne. Þke it was done as our lorde was Crucified.
 As matheus sayd i his xxvij. chaptre. Petre scisse
 sut. And þ shalbe done for to fere the tho þ ben har
 der than stones. for they haue noo feere of our lor
 de. ⁊ they maye not be made tendre for no prechig
 of þ peyne of helle. nor of his Jgement nor of his
 passion. but they stones haue hadd cõpassion of
 our lorde in his passion in maner of speking But
 they spinner is so harde þ they wpl not shryue the
 nor do noo penaunce for their spynnes But late vs

prayer to our lord Ihu þ̄ hy wyl make our hertes
tendre þ̄ we maye be low for our spynnes.

¶ Of that viſy token.



That viſy token ſhalbe. that ther ſhalbe a ge
neral erthſhakynge and contrary ther erth
And ſhalbe ſhewed ouer all the woelde. ſo perilouſ
that noꝝ man noꝝ wyf noꝝ beeste ſhal moue ſtan
de vpright. but ſhullen fallen done the gronde. Li
ke it ſp̄keth in apocalipſi xvi. chatre. Et ſc̄is ē ter
remor? magnus q̄lis nō fuit ex quo hoies eē cepe
rūt. That is to ſaye. Afoꝝe our lord ſhal come to Ju
gement ſhalbe alſo greate an erthquake as e
uer hath ben. ſich our loꝝde þ̄ woelde made. ⁊ this
ſhal be done for to fere them tho þ̄ ben yet in erthe
And ſhalbe a token þ̄ the erth ſhal bere noo more
the ſpynners. but ſhal them leue. ⁊ our lord ſhal do
ouer them Juſticie. ⁊ ſhal thepyng gve thepy male.

dicie in the pytte of helle wpyth Lucifer. And þe
 ple & spinners shulle ſeke places & holes for them to
 hyde ther in. And there ſhal be ſhewed the greute
 unmerciful þe our lord hath to the ſpiners For tha
 þe wolde not leue there ſpnes for all thep tokens þe
 thep myght ſee here afore.

¶ Of that ix token.



U hat ix token ſhal be þe all hilles and valepes
 ſhulle be plaen. & this ſhal be as þe ſayas in
 his x chaptre ſhewed ¶ Ois vallis i plebit. et ois
 in os et collis humiliabit. þe is to ſaye That all hylles
 ſhulle be leyde done. & þe ſhal god ſhewe for to ſeere
 al princes tho þe make moche of the ſelf & haue put
 done thep pouer. for all kynges lordes & princes be
 all like the pouer. For thep be alle made of one ſubi
 ſtans & haue all had one fader. and god ſhal ſuche
 kynges & lordes geue wages like thep haue deſer

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ned. Like mathe? sayd i his rol. chaptre Fili? hois
reddā vnicuiq; scō; opā sua. Wp thout onp taken
out as wel the mapster as the seruaūt. Like psal.
sayde. Cū accepero tēpus ego iusticias iudicabo. ꝑ
is to save. As ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ ꝑ
Juge ꝑ goodz & the badde workes of ꝑ people. as
wel the one as ꝑ other. of what state or cōdpciē ꝑ
thp be

¶ Of that x. token



¶ That .x. tokē shalbe. ꝑ al mē & wꝑmē thep ꝑ had
hydde them in ꝑ erth shullē come a ven out of the
holes like as madde folke. And shullē so sore bee a-
ferdeꝑ one shal not mꝑve speke to that other And
this shal god shewe in one token that whan god
shal gꝑue Jgement over the good and badde.
Shal hy no man excuse. whiche Jgement them
is shewed wꝑth mꝑny tokens ꝑf thep wolde nott
come thep mꝑ fro theiꝑ synnes and doo penance.

And god shal also shewe this token to the people
 shal lyue than in erth. That Maria the moder of
 our lord Ihu aduocatrice to all synners that in
 houre of Iugement shal she not cōne helpe no mā
 nor none saint of heuē but ther owne good dedes.

¶ Of that ri. token.



That ri token shalbe. that all graues & thorn
 bes shullen stande open. fro the vppysing of
 the sonne and goyng done apon. And also alle bo-
 nes of the bodpes the whiche that bee deth fro the
 beginning of the world to that same daye to. shul-
 len arysle by and by. ¶ I the Ezechiel sayde in his
 xxxvj. chaptre. Ecce ego aperia tumulos vestros
 This same tokē shal god shewe to one tokē to alle
 tho that hath bee hydde secretly I the synners
 that haue nott bee confessyd nor shypuen ther of.

And they that haue done synnes secretly and haue
not shewen them therof nor haue done no penan-
ce. and all they shullen be dampned. Ilike euange-
lista sayde. *Nil optimum qđ nō reueletur nec abs-
ditum quod sciatur.* That is to saye. None thinge
so secretly kepte but oure lorde shall haue therof
knowledge in the daye of iugement. and no thing
so vnbeknownen but it shalbe knowen in cōmyn
of euery man in thodapes. *xc.*

¶ Of that xij. token.



Uhat xij token shalbe that sterres shulle fal-
len out of heuen. for al planetes the whiche
þ goos aboute wyth þ cours of the elementis. and
also they þ stande stille be called in lasyn planete
or stille errancie. Shullen fallen and casten oute
grete cometes with longe rayles. Ilike a burning
spere. that whiche shal beefore fertfull on to see.

And shullen all beestes come to gyder and making
a grete noyse wpythout mete or depnyke. Ipkc ma-
theus writted of the sterres in his xiiij chaptre.
¶ Stelle cadent de celo et virtutes celorum moue-
buntur. Of this maye pe vnderstande that the
peple shal see nomore lpkc pf they had be caste out
of heuen. Ipkc pe maye vnderstande of saint am-
brosius Iheronimus and beda. As the sonne and
mone and alle othe byghthenes of heuen shullen
chaunge ther byghthenes in to derkenes nott that
they shullen lese there byghthenes. To vnderstand
as our lord shal come to Iustice than shalbe suche
a byghthenes that the sonne and mone shullen lese
their byghthenes. Here of sayde the prophete Iohel
in his iij. chaptre. ¶ Sol conuertetur in tenebras
et luna in sanguinem antequam veniat dies dñi
magnus et horribilis. That is to saye. Afore oure
lorde Ihu shal come tho Iugement shal the sonne
lese her byghthenes. and the mone shal tourne her
in to blode. Ipkc in apocalypst is shewed. ¶ Sol
factus est niger quasi factus cilicinus et luna facta
est quasi sanguinis et stelle cadent super terram.
That is to saye. In tho dayes shalbe a meruelpos
token. as that the sonne shalbe like a lacke caste w-
esshes. and the mone shalbe redde like the blodde
And this is to vnderstande that alle creatures off
heuen syng the epnde of the worlde. Wherfor
they ware made to gyue byghthenes in token off
sorowfulnes. Ipkc whan the mayster is deeth tha
the seruaunt putt on hem blacke clothes in token

of moorning. And not that the sterres shullen fallē
done to the erth. but they shullen abyde aboue in
the ayer and makynge a grete noyse of byghtning
and they shullen not be wasted. but shullen abyde
in that loweste parte of the ayer and the peple
shal wene that they fallen to the erth. And verely
as men sayd y myght of heuē ys lyke angels goo-
stes and the workes of heuen shullen peruerter a
tremble in the daye of Iugement. Not that they
haue feere of dampnacion. but the tremble for the
reuerencie that they shullen done. but whan they
shullen seen they grete myght of our lorde comyng
to Iugement wryth alle his Empire and myght
lokyng so ferthfully apenst they that be dampned
and than the angels shullen humbly bowe them
Ipke yf they sholden suffer the euerlastyng payne
And ye maye also vnderstande of the peruerter
of the angels and goodes that the hein peruerter
for to fulfille the wyl of oure lorde. And this shal
god suffer that the sterres shullen fallen. for to fee-
re them tho that bee fallen fro their behue. and
for them that haue not mepntened oure behue
and tho that haue hepte it abacke &c.

¶ Of that rith. token.





That riij. token shalbe. that all men wpmē
 and children thep than bee aloue op þ woel
 de shulle depe wythout ony remedp. And hy shal
 this done for that thep shullen arple apenst þ dap
 of doome wyth them that haue ben dede in the be-
 ginning of the woelde to that dape to afore sayde
And certepnly this shal bee a ppruostly worke þ
 all people tho that ben aloue. goyng sytting stan-
 ring liggynge etyng or drynking. shullen be hurt
 so shortp wyth the lencie of dech suddenp. **O**pe
 wretched people pe wene. to loue ever. but thinke
 that pe shal depe. & you knowe not dape nor houe
 And also you thinke not on your synnes. **O**pe
 men and wpmmen what shal pe do whan pe ha-
 ue none tyme for to amende pour synnes.

¶ And here foloweth who our lord shal thus the
shal come to Jugement.

All cristē peple be of verp doute to knowe
by the symbol of the belvne. That is oure
credo. whiche the spmple peple save. whiche
every body ought to knowe. or to have penaunce
the everlastinge dampnation of his soule. ¶ And
oure lord shal come at that same dape to Juge
that be abue and tho that be dede. and good and
badde. In whiche Jugement hy shal gyve every
body after that they haue serued. And this shal be
done lke it is sayde afore. But as oure lord shal
come w grete myght in tyme of Justicie i whiche
tyme shal be noon mercy. After that vision of saie
Johan in appocalipsi in his x. chapre sayde. One
angel comyng oute of heuen. puttyng hys right
fote op the see and his lyfter fote vpon the erth. &
makyng his othe by our lord the whiche is abue
in heuen. That that same tyme sholde be no more
Glosa. the tyme of mercy. But the tyme of Juge
ment and ther Justicien. And sayde that ther spa
ke to hem vij. donre claps. and there by shulle we
understande that ther shullen fallen vij. perillos
the thynges. The whiche shullen fallen vpon they
tho that bee dampned. ¶ And tho that bee saupd
shullen haue vij. myrthes. in that same dape of Ju
gement. & by þ first donre clape shal ve understan
de þ arpyng of þ ded bodyes men and wpmen

But after the purgacie of the fyre in erth. shal our
lord be redy to come to Iugement. and his angels
shullen blowe the trompettis making a grete noi
se. and thep shullen beynge to gyder all fyndes of
oure lord. the whiche that haue be touned in to
esthes in all foure corners of the worlde. Ipe ma
theus sayde in his xxiij. chaptre. **M**ittit ange
los suos cu tuba. And this same blowyng shal be
herde of good and badde and shullen arple vpon
that same daye. As the apostle sayde ad Corinthe
os. **E**cce quidem resurgemus. And thep trom
pettis shullen geue a meruepous nople. Wherof
saint Iheronimus sayde **S**ive dormio siue vigi
lor. That is to saye. Slepe I wake I ete I drinke
I. or what that I do. ever my selfe meth that I here &
laste trompettis of that drefull Iugement. Sayng
stand op pe deed and cometh to Iugement. Ipe
one doctour sayde op that booke of sapiens. The
nople of thysle trompettis shullen geue a hylpge
sowne the whiche shal comaunde that comaunde
ment of our lord ihu xpi. by whiche commaunde
ment all deed bodpes shullen arple. As Chylosso
mus sayd. That is one meruepous sowne of the
trompettis that it makith the elementis subgette
and also parted the stones. And doth open y vate
of helle. and brete the pate of Aen and the gate of
helle made of pron. and brete the bades of the ded
people. And shal geue euery body his soule apen
and shullen be pulled out of the depnes. And euery
body shal than haue his soule apen. And that sa

meſowne ſhal not bee herde allone in heuen butt
 alſo in erthe. And adam ſhal come fyrſt wpyth alle
 his progenie the whiche that haue ſerued our lord
 Abraham ſhal come wpyth alle hply patriarchen
 Iſaas wpyth all hply prophetes. Dauid wpyth all
 good kynges. Saine peter wpyth all apoſtles euan
 gelistes and diſciples. Saine ſtephen and Saine
 Laurens wpyth all tho that haue ſhedde there blo
 de for the loue of criſt. Saine nicolaus and Marti
 nus wpyth alle his confeſſours. Saine katherin w
 all hply virgins. Saine elisabeth wpyth alle hply
 ſage wpymen wediues. Saine Anna wpyth all
 wpymen that haue not broken there wedlocke.
 And the quene of heuen ſhal come wpyth alle reſp
 gious perſones the whiche that haue ſerued and
 worſhipped her. And lyke wyſe ſhal the nople bee
 herde in helle. As Criſoſtimus ſayde. ¶ And chan
 ſhullen comen Lucifer. Aſmodeus. Sathanael. bel
 ſebuch. aſtaroch. and other capiteyns. and wpyth
 all that in helle is. And this ſoſayd blowing ſhal
 bee herde in all corners of the worlde. ¶ And than
 ſhall come Capm the whiche ſlewe his brother. ⁊
 ſhal goo wpyth the ſoſayd deuyls. and alſo al moe
 denars. Judas wpyth all traytours. Pilatus w
 al vntrewe iewes. Herodes wpyth all ſals kynges ⁊
 princes. Sarrabas wpyth alle theues. Iamech w
 al e tho that haue not kepte there wedlock. Penu
 roch wpyth all uſurers. Peip wpyth all ſals mar
 chans. Symon magus wpyth alle npgromanti
 ers. Aſhalpa wpyth all tho that haue kyled there

children Habel wpyth all harlots and lecherous
wymmen. Like saint Johan sayde in his v. chap-
tre. Proecedent qui bona fecerūt in resurrectionem
vite qui vero male egerunt in resurrectionem iudicii
And ye shal vnderstande by þe secunde donre clap
Wherof that the euangeliste sayde. in apocalipst.
That all tho that shal be to gyder in the Iugemēt
shullen bee departed in foure. The first company
shullen sytte by the Iugement of oure lorde. As
oure blyssed lady the moder of our lorde Ihu. The
apostles. discipules. marters. Confessours. pa-
triarches. and prophetes.

¶ And this same company shal stande there besy-
de not for to gyue sentence. But for to approbere
the sentence of oure lorde Ihesu Criste. ¶ And in
this forsayde Company. All tho that haue lefte
there goode here in erth for the loue of oure Lorde
And haue gauen it to the pouer folke and to the
Religious people. And to tho that haue kepte the
commaundement of oure lorde. Iphemathews
sayde in his xix. chapitre.

¶ Vos qui reliquistis omnia et cetera.

¶ And also in the secunde company shullen bee in
that same Iugement. all tho that haue ben good
people. And haue also done synne and haue done
penaunce therfore gladly for there synne. and ha-
ue also done the wothes of mercy. And oure lorde
shal save to theym. Come ye that haue done my
wyl and commaundement in euerlasting Iope
shal save. ¶ Esurui ⁊ dedisti mihi manducare ⁊c.

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I haue hadde hunger and you haue giuen me
mete I haue be doerly. I haue been a pylgrym. I
haue ben naked. and you haue hulpen me in alle
my nede and haue ben merciful. To them shal sa-
pe our lord. Comete ye in that richdome of my fa-
der whiche I haue made redy for you in the begin-
nyng of the worlde. ¶ The thirde company thei shal
shullen come to Jugesment shullen bee the badde
criste people. tho that haue not kepte nor fulfyllid
the commaundementis of our lord. nee the wo-
kes of mercy. And our lord shal sape to thei. As
marche? sapde in his xxv chaptre. ¶ Esurui et no-
dedistis mihi manducare &c. I haue hadde hongre
and ye haue giuen me noon mete nor drynke. &
I haue despyred the goodnes of your soule. and ye
haue cared not thynge for me. And ye haue not lo-
get me. nor herborwed. nor haue me take oute off
pyson. nor ye haue me not clothed. And tho that
ben dampned shullen sape we haue you not se-
ne naked. I pke pf thei wolden sape we haue you
not seene in erty. And our lord shal sape aye.

¶ Quod unius minimis fecistis &c. That ye haue
giuen the leiste or y lowest of pouer people in this
worlde ye haue ye giuen me. and that ye haue gi-
uen not that haue ye denyed me. And therfor our
lord shal sape. Saet ye that bee dampned in that
euerlastinge fyre of helle ye neuer shal haue ende
¶ The fourth company shulle be Jewes turkes
and heiden folke. the that belpue of our lord not
haue kepte. And thei se company shullen bee gy-

uen to the deuils of helle wpythout of ony mercy.
Wpythout ony Iugement to doo ouer them. For al
suche folke is dampned afore they parte oute off
this worlde. Lyke saint Johā sayde in his iij. chap
tre. Qui non credit iam iudicatus est. And as ma
theus sayde in his xiiij. chaptre. The angels shalle
gader they goode oute of they badde. and shullen
they sende in that burnynge furnes and fyre off
helle. There euer shalbe wepyng and mornynge
wpythout ende euermore and euerlastynge it.

¶ And ye maye well vnderstande that the badde
shullen be Iuged afore the good in the dape of Ju
gement of the rightwys Iuge oure lorde Ihu xpi
And shal receyue mercifullly the good and shal sa
pe to theym. Comet ye blyssed myns faders and
receyued that whiche is made redy for you in etu
lastynge Ioye of heuen. And as the wyle man say
de. so shullen the badde not see the myrthe of oure
lorde. ¶ *Colletur ipsius ne videat gloriam dei.*
That is to saye. Take awepe the badde that they
not see the glorie of oure lorde Jhesu.

¶ And here foloweth. who that oure lorde shaff
shewe the blyssed tokens of his passyon to theym
cho that be dampned to grete payne and to them
that bee saned to grete myrthe and glorie



Ald also in that dape of Iugement shall
 onre loide save to them tho that be dam-
 pned. Toke here that body that whiche
 pe haue putte on the Crosse. Toke here poure Ju-
 ge the whiche is god and menshe. Toke here the
 wondes the whiche pe haue made hem. loke here
 the spide the whiche pe haue wonded and dore pas-
 sed wpyth a spere. loke here my handes the whiche
 bee thorough nayled for pour sake on the crosse. the
 whiche I haue put oute for to receyue you. hadde
 it plesed you. And for that case that pe haue cared
 not for my. And I haue called and cryed after you
 and pe haue sette not thinge be me. Therfore goo
 pe in that euerlasting spere wpyth the deuyls of hel-
 le wpyth all thir company. For one good body shal
 hem haste for to doo penaunce the whyle that hy
 is alpyue. for that hy mape bee bocht wpyth that tre
 sour his blots. And so that we not be of y^e iij. com-
 pany of Iugement. tho that bee dampnad.

 **A** the fyrst so shal oure loide shew
 we the Colūme to all them that
 haue not bee mercifull. ther hi
 so plenuously shedde his bloode. wherof
 we shullen thanke our loide. I pke ambro-
 sius sayd. Plus enim debio tuis in miris
 O good loide I am more bounden to the
 for thy bitter passyon the thou suffrest
 for me and all mankinde. and ther though I am
 bought. than I am boude to y^e might of almyghy

for to be made and shapen sholde not haue profy-
ted. hadde I not bee bought. As Bernardus saide
There is noo thinge soo profytelich for to heale the
woundes of the soule than many tymes to remē-
bre the passyon of oure lorde.



Atte the secunde tyme shal oure lorde
shewe his precyous Crowne of thorne
the hy bare vpon his hedde. to the ym
haue bee proude. And haue sette vpon
ther hedde that whiche the y haue plesed the wo-
de and haue cared nott thyng of hym nor of the
crowne the whiche hi bare vpon his hedde for our
sake.



Atte the thyrde tyme soothal oure lorde
shewe the lencie of his passie to them that
haue bee angry and haue not loued there
euyn cristen menshe. and haue hadde ple-
sur of their myssfortune. Of this sayde Se-
neca. I wolde that they hatyge menshen
hadden euen for to see in all corners of the
woelde. For that the lencie of hatyng them
self sho'de thowgh speke or wonde of all hollambr
and of al his fortune. that they haue seen that the
menshen hadden For the hatyge people hath allo-
moge payne of the people that haue fortune. As
hy hath pleasure of the myssfortunge menshen.



At fouthe tyme shal oure lord shewe
the p nyles of his handes. to the p m
haue be couetous. tho that neuer bee sa
tyfied. To them sayde the apostle. No
bentes alimenta &c. Haue wee mete
and clothyng. late vs be conten &c.



At the fyfte shal our lord shewe the nafi
les of his fete to them that haue hadde gre
te pleasure in daunsyng and haue hadde
more pleasure to that than to remembre
the passyon of our lord. And therfore the
deuyl shal daunce wth them in helle.



At the syxte tyme shal hi shewe
glorious Crosse to
them y haue not be patient
in this worlde. & haue wol
de not suffre nothyng fore
the loue of our lord. Gre
gorius sayde to them Si
illic dulcia appeti? nec ē ve
hic amara tollere? e. Desire
we y swetenes of y paradis
Than is it of nede that wee



haue bitternes in this worlde
At the vij. tyme shal oure lord shewe
the rodde & the scourge. to them y haue be
lecherous. there wth hy was scourged
and beien. The whiche lecherous

haue wasted that good of there soule. & haue shor-
ted there lpf wpythout chaupling of there bodpes.
And for to amende their lpyng.



And att viij tyme shaloure lorde
shewe his gowne of purperen the-
re hem pplatus wpyth clothed. And
that whitte gowne there hem He-
rodes wpyth clothed for to moche hy
And this shalhy shewe to thepm
that haue be proudde in thir clothig
in this worlde w costely fures and
also longe tayles on ther gowne haue the wpmē
and also wyde sleues haue thep men Also one pul-
led that other to euyl thoughtes the whiche haue
this in spght. Ipkc Crisostom? sayd. all those that
arepe them. for to pulle one y other to synne shulle
recepue that euerlastyng Iugement. for thep syn-
ned gretepy in our lord Jhu.



That ix. token shaloure lorde shewe
to all thepm that ther good falsely sel-
le. as fals marchaūtes and beggers
they that there good soo falsely selle in
this worlde. That cloth ther his blyf-
ed vilage wpyth was bounde & blind
fpyldeth. And tho they beten hym on his necke. &
asked in mockyng who hath done that ic. And in
this maner pe blynfpyldeth oure lorde. And selle
pour good wpyth grete othes and sweryng falsely.

and hy is speng and knowpng all thyng.



That x. token shal hy shewe the cordes the-
re wph his blyssed handes and armes whe-
re boosiden and tyed. to alle theym that gy-
ue theym self and pulle other peple to synne
to lecherousnes and fleshy luste.

That xi. token of his passyon shal hy shewe
the galle and vinegre that they hem gaue
on the crosse. to the n that haue moche eten & dron-
ken. and in especiall to they dronkarts. ¶ The
saint Lucas sayde in his vi. chaptre. ¶ Ve vobis
qui saturati estis. Wherof saint Iheronimus say-
de. It is impossyble to fulfille theym that neuer
haue pnowe nor ther belly neuer full in this worl-
de. And there soule to bee mery in paradys.

¶ And saint Bernard sayde also. So why in this
worlde is fulfyll'd of fleshely lust. is not shorthy to
bee spst of goostely mete of heuen. And Ambrosi-
us sayde. That they dronkarts hurte there nature
and lese the grace of god and the glorie of heuen. &
to gete the everlastinge dampnacion.





That xij. token shal oure lord shewe
we that speckel that thei Jewes
spitted in his blisshed face. And that shal
hy shewe to theym that haue blanket
ted them. and haue them made faprer. than god
them hath made. There of sayth saint Ambrosi?
Deles picturam dei si vultu tui naturali candore
obnubilas et exquisito rubore pfundis &c.



That iij. token shal oure lord shewe
his here and berde that whiche the fals
Jewes hem pulled oute in his passion.
To them that there here haue colored
and made it crouse. and thep wpmen their hedde
haue discouered for there wpyth thep men to pulle
to synne &c.



That iij. token shal oure lord shewe
shewe thep dese to the dobbeles or dees
players. tho that haue played for luche &
couetous. and not for pleasure. For couetous is in
hem self a deth synne. Therfore luche playe pe ma
pe nor doo wpythout synne. And alle luche gotten
good may pe not kepe but tourne it apen to them
that it oweth.



That v. token and that laste shall
oure lord shewe the monep there
wpyth hy was solde and bought. And s
shall hy shewe to theym that haue bee
vsurers and haue done none restitucie nor gpyuen

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le apen. ¶ A good lorde what shal save such
people at the dreful dape of Jugement.

For Judas gaue apen the xx. pens ther hy our
lorde Ihesu for solde. thorough couetous. I the moe
dyners theues usurers and robbers. tho that ha-
ue other mennes good knowing wythout gylt
apen. Here of mape ysee in that Decret. Usura-
rius non vere penitet nisi p ius usuras restituat
The usurer mape doo none very penaunce. For
that hy hath gyuen apen þe whiche hy hath gotten
ther wyth. ¶ The cause is. For saint Augustinus
sayde. For certayn in his comun regel or orden.

¶ Peccatum non dimittitur. &c. The synnes ma-
pe not ben forgoun afore that that wrongul good
bee gyuen apen to the ym that it is owynge.

¶ Here endeth this byll treatyse that whiche is
called the x. tokens whiche been late translated
oute offrenshe in to Englishe. The whiche been
very necessary to euery man and woman to kno-
we them. And to remembre the dreful dape of Ju-
gement there wee all shullen comen to. And also
the passyon of oure lorde Ihu xpi that the not bee
losse on vs and mape vs come to stede in our mo-
ste nede. And that hy mape bynge me and you
all in everlastyng and perpetual Joye Amen.



¶ And here foloweth the nombre of the fote stappes of oure lorde the whiche hy wente in his passion and also other deuote maters. And yf ther bee ony person that wolde sape it were not autentic. Lete hem therfore not bee trobbled in his mynde. for it hath hondred tymes bee more and gretter than men there of cau writte &c.

¶ And also that we maye gete after this saluelpf a merciful Iugemēt. and that we maye escape that drethful wort. gope that beecursed of the mouth of oure lorde &c.
So is nothing better ther a peny than too recepyue þe passion of our lorde Ihesu Criste. As bernardus sayde. O ye men then remembre the passion of our lorde in your mynde. For yf ye deped in the

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the he hath supplied for us here in erth. wth one
pater noster. for hy moste save every dave an hoo
le pere longe C. pater noster. and than sholde bee
worthpypped every droppel blots wth one pater
noster. Also they that wolde do this hy shall haue
of oure lorde a special grace. And yf ther were ony
man or woman that hadde begonne this. and de
ped in the fyrst pere he sholde bee waged of the ho
le tyme of xv. pere ic.

Our lorde Jhesus do hy was crucified had hy
his blyssed vylage to us westward. Therefore toe
ne we our vylage estward whan we doo praye to
oure lorde hanging on the crosse.

Our onre lorde Jhesus crist? wente to heuen had
hy his blyssed vylage estward. and prayed his fa
der of heuen for us. and therefore praye we also in
that este. And therfor late us praye estward that
hy wyl gyve us after this wretched lpf everlastig
lyff Amen.

Emprinted by me Johan fro doesborch dwelli
ge at Anwerpe by the Iron ballaunce ic.

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Wants E 1 and e4



1
Ere beginneth a lytel treatise the whiche speketh of the xv. tokens the whiche shullen bee shewed afore y^e drefull daie of Iugement.

And who that oure lorde shall aske rekenyng of eue ry body of his wordis wor-
his and thoughtes. And who oure lorde wyll shewe vs other xv. tokens. of his passion to the ym that been depeth in dedely synne.







P this begynnynge so
wyl I writte of the xv.
Tokens thep whiche
shullen be shewed afo
re the dreffull dape off
dome of our lorde Jhu
xpe. and there shal we
shewe oure self longe
and olde ic.

And our lorde wyl
that there shal be shew
wed. iij. tokens after
doctours sayng. For
oure lorde is so mercif

ful that hy wyl not punishe vs but hy wyl shewe
somme tokes afoze. And that we maye besorpe off
our synnes and do penaunce. And after this forsai
de iij. tokens shullen yet bee xv. other tokens bee
shewed. Whiche Jheronimus had fonde in the
rinskens there Cronicle ther Jewes. Of whiche
xv. tokens forsapde shullen be declared be ordinan
ce here after. And y firste toke of y iij. shalbe that
y myght of Sathan thourgh y passie of our lorde
was made lasier. and was bounden. x shalbe on
bondē. Al be it y he by y myght of y passie be bon
dē. x may not do so moche harme to y niethen as
hy was wonte to do. But y deuyl is bondē at cer
te tyms. x hi shalbe onbondē y hi maye do y mo
re harme to y people wpth temptaciē and tribu
laciē for to assaye thep in cho that bee chosen.

But in the last tyme of the worlde shulle the good
be verp goode and the euyl shullen bee verp
badde. Ipkie the holy witters shewen in the laste
chaptre of apocaliosis. **T**empus prope est qui
noceat noceat ad huc et qui in sordibus est sordescat
ad huc. et iustus iustificetur, ad huc et qui sanctus
est sanctificetur. ad huc.

That seconde token of the foure. shal be as lo
ue shal beloste and not more be used. Ipkie
wple as the mēshen warend olde and the nature
waxed colde in hem. whiche the philosophe called
it the lytil worlde. Ipkie wple is it of the grete worl
de. Who she more cometh to the eynde who more
the loue waxed colde in her self. But y hotte of a
bodp is gostly of lyuing there gretter worlde. And
shal atte hole faple for it goth sore to y eynde of the
worlde. As apostolus ad hebreos. Qui antiq̃tur i
se nescit prope iteritū est. And a man maye nowe
knowe who y god is serued without deuocie. And
how hy is blasphemmed. and by hem swering. i
also pulle hym all a sonder in pices. And ye maye
wel knowe y y loue is al moste al done i is waren
colde and dreyed awape. but some bee naked and
prape hertely but they fynde noo helpe. i they y
be hongery depe for hunger i haue none socour.
The gate of mercy is shytte y fonteynie of y cōpas
sie hath shytte her conduites. And throughe fapled
amonge his frendes. and she shal not bee fonden
afore god shal gvue sentence vpon them y haue
honted charite and paciēce out of this worlde.

That thyrde tokē shalbe as all maner of euil and
synnes shalbe i this worlde ⁊ the fere of god be put
done and haue none thinkyng on hym. And whā
faythfull and paciēte shal not belette be but alma
ner of eueyſt shalbe vſed and whan y meſche ſhul
len louē w a ſecretely loue ⁊ care of none man but
for her owne pſyr. And also we shal be a fore y epe
of y worlde be proude ⁊ hy shal make moche of hē
ſelf ⁊ ſhall blaſphemerē y name of our lorde and
they ſhullen not care of there fader or moder and
than they ſhullen loue fleſhy natur more than god
As the apoſtel in the. ij. epiſtle ad thymoteum

Therefor latte euery body remēbre in hē ſelf what
people now a dape be lyuinge in this worlde and
loke wel pf this aforeſayde thinges not be now a
dayes ſhewed ⁊ done and ſet be none ſpne. For it is
not well poſſible that ony body myght writte the
grette ſpne's the noweadapes be done praye to god
that hy wyll towe hys people that y maye do pe
nauice afore there deſth

That fourth tokē that ſhall be fore the eynde of the
worlde ⁊ fore the other. x. tokens ⁊ a fore that gre
te ordil afore the dape of dome and thā ſhal ther be
grete peruerten and warre ⁊ there ſhal be warre i
many dpuers lādes of the worlde and also amōge
al creatours i this world lyuig For as mathe? ſay
de in. xiiij. chapitre ſpyghyng and warres ſhalbe
amonge vs and also one body ſhal arple apēſt tho
ther and also one kyng apenſt on other and also
trapſon ſhalbe amōge townes all haue they ma

De pape & pape shalbe oute the world & laped done
and also þe pape shalbe oute his comē & his comē avest
hem. And also ther shalbe none closter of monkes
nor of nōnes it shalbe full of pervertes or contray
one that other And than shal it be as Jeremias
writted i his x. chapte Drusquisle a suo primo
custodiat That is to save Euery man kepe hem of
his neygbour or frinder troste not his broder for
one shal shewe an other a fapre face but it herte of
hym is full of fals & also one broder shal moche that
other and hy shal lape snares & gynes for hē to be
gyle of he mape And than is it fulfult like. Well
as the prophete sayde Keepe you of beware you of
your owne wyff the whiche sleped i your armes
for she shall begyle her owne husbōide and also þe
childe shall begyle the fader & the fader the childe
and the doughter the moder & þe moder þe doughter
and also one broder shal deliuer that other to deeth
& þe fader þe sone & þe children the fader. And whan
al these thynges & puerce shalbe thorough out of all þe
worlde than shal it be an token of the laste termyn
or ende of this worlde. Other perverten shullen
be in the firmament But commonly it shalbe a dy
re tyme not allone i one prouince or kyngdom but
thorough out of al þe world. but it shalbe þe erth shal
bere none feynte to oure behouff or nebe to spue w
all. And it shalbe also grete erthbeuige be apenst
nature that ther shulle falle done castels & houses
And also in the see & cyuers shulle be more peruer
ten than it hath be afore And the aper shalbe full

of corruppen and venym therof shulle comē grete
pestilencie as well in the bestes as in the mēshen
therof they shullen depe. & also dōneryng lightnig
tempestes and wyndes shullen be more perplos
than the wonte the bee. & the people shal be sore a-
fride And ykewys as sanct hperonimus hath for-
den xv. principael tokens they shulle be a fore y dip
ful daie of dome of our lord. Jhu xpi.

But wee knowe not pff these. xv. tokēs shullen be
shewed one after on other. or yf ther ony other to-
ken shal be shewed betwene Therof sayde saint hpi-
roni? none certen nor none doctour but they put-
te it in the wyl of onre lord but our lord make the
wpyth do hys wpyth but hy is almyghy

¶ Here folowen the. xv. principael tokens the whi
che shulen be shewed a fore the grete ordeel of Ju-
gemēt of oure lord Jhu ¶ Of that fyrste tokē



That fyrste tokē y^e wiche shal goo afore the co-
men Jugement shalbe. that the see shal ar-
se. xl. cubit^{er} above all hylls there worlde. & shal so
stande in a token of a mirade whout rēnyng ouer
or gopng done and noo more in one place thā in a
nother & shal stand styll in hier one place for that
thei wordes of psalmi. sholde be true. like he sayde
Mirabilis elatio ē maris. Merueylous is y^e see
of her oprysynge. and this shal god suffer. for the
punisshē y^e wiche haue be proude like the wyle
mā sayde in his puerbe. xij. chaptre. *Cor superbi
q̄si mare feruens q̄d q̄scit.* The herte of proude is li
ke the bernende; & the wiche none reste en hath
& not others desired than discord and warre. The
wiche is comen of proude like Salomō sayde in his
puerb. *In supbo spurgia sunt Discorde & ruyt*
is euer amonge the proude folke. & y^e proude wyl
also be in the hepest plase. and of a lye l thinge that
wiche he hath done wyl he be worshipped & ho
noured. & neuer is he fulle of worship & euer. wol
de haue more. And god shal this done for to punis
shē the proude the whiche them self so enhaūcen &
wyl be better than on other. & hy shal take of the y^e
there lades & goode. And also that they sholde know
we there synnes. & to rne them to penaūce. For our
lord is so full of mercy that hy wil y^e none soule shol
de be losse. but hy gyueth vs knowelge & token of
tribulation and other pouerte y^e we sholde know
we hem and do penaūce. like the apostel sayde. *Nō
dimittitur peccā nisi restituatur ablatū.* that is to

sape. The synnes en been nor reless nor forgyuen.
but hy doo satisfaction therfore

¶ Of that seconde token.



That seconde token that whiche shal goo afo
re that comen Jugement shal bee. that the
see shal goodone in to the erth. lyke yf the sonne
it had dreyeth awaye. lyke as the prophete Isa-
um sayde in his fyrst chaptre. ¶ Increpans mai-
re et exsiccans illud. ¶ That is to saye. that the
maker of alle the worlde shal the see done gone in
to the dypte of the erth. lyke yf she had be dreyed
oute. in a grete token of impossibilitie or of im-
meuelposite. And betokeneth that the proude and leche-
rous folkeful of fleshy luste and haue foloweth the
resynne. And haue laboured for to gete greate ri-

thesses and bildinges as houses and other castles
 And haue not byldeth in heuen by our lord Jhesu
 and haue not byldeth gostely for ther soule helthe
 And yke as the haue putte done they pouer and
 haue not succored them wyth there good as god
 hath sente you in this worlde. But in y dape as y
 see shal hem hyde in to the erthe. Yke as it is sayd
 afore. and that shalbe done for suche folke as it
 is spokē of afore. ⁊ they shullen be ashamed of the
 re synnes and shullen be dampned for suche syn
 nes. Yke sainte lucas shewed in his xiiij. chaptre.
 ¶ Quise exaltat humiliabit. And in his prouerbe
 xxx. Superbum sequitur humilitas.

¶ Of that thirde token.



That thirde token shalbe. that al beestis and
 fishes shullen monstren. and in the see they
 shullen come to gyder ⁊ make a grete complainyng

and cypeng merueplouſſy þ it ſhalbe herde in he-
 uen and god ſhal this undeſtonde allone Of this
 ſayde Job in his xij. chaptr. ¶ *To quere terre et
 annuntiabit tibi Et enarrabūt piſces marj.* That
 is to ſape. Speke to the erth and ſhe ſhall ſape pou
 all the pite of the menſhen. And the ſpſhes of the
 ſee ſhullen ſpeke to pou of the euyl of the folke.

¶ God ſhal ſuffer this to one token to the people
 tho that haue lpyed in þ water of Ioye. and liſte-
 nes of the fleſhe. And thep that hauē be mery in
 daunſyng ppyng and in ſynging more than to þ
 cōmaundementis of oure blyſſed lorde Jheſu xpē
 And their myrthe ſhalbe chaunged in grete heu-
 neſſe. Ipke vs lucas declared in his vi. chaptre.
De vobis qui nūc ridetis quia lugetis. That is to
 ſape. Sorowe ſhullen thep haue thep þ lawhen.
 For pe ſhullen wepe in bitter teeres in that dape of
 Juge ment. And thep þ haue done penaunce in
 this worlde thep moen wel be mery. As our lorde
 ſayde. *Beati qui nunc fletis q̃ ridebitis.* That is as
 moche to ſape. ¶ Blyſſed be all tho þ wepe in this
 worlde ⁊ ſufferen. For thep ſhullē be mery in euer
 laſtinge gloria And þ ſpſhes and beeſtes of the ſee
 ſhullē ſpeke of one maner or cypeng and cōplai-
 ouer þ menſhen for thir grete ſpynnes. for whiche
 ſpynnes thep ſufferē grete peapn in the ſee.

¶ Of that for the token



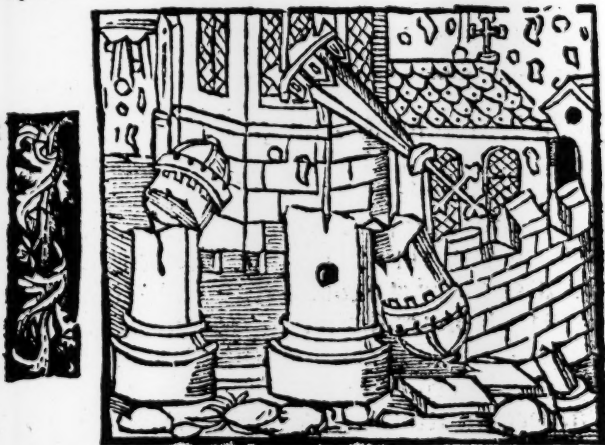
That forthe
 tokenshal
 be that y see and
 all other waters
 and rpuers shul
 len bernen of the
 fyre that whiche
 shall Come oute
 of heuē. and shal
 punyssh thep m
 that haue lpued
 lecherously in this worlde. after there lustilnes of
 the fleshe. And haue lpued apenst the commaun
 dement of our lorde Jhu. And luche folke shal ber
 ne in the fyre made of bymstone. Toke pe synde
 in Apocalipsi in his xxi. chaptre. ¶ Erit pars eoz
 in igne et sulphure. And also for there plesure the
 whiche they haue haddē in there lecherousnes.
 shullen haue a sonder pepne in euerlastyng fyre
 Toke pe synde in apocalipsi in his xviij. chaptre.

Quantum in delicijs fuit tantum date tormen
 tum et luctum. Spue thep m payne after that
 they haue deserued. the whiche hane lpued leche
 rously and haue kepte other mennes wyues. ⁊
 haue lpued after there owne plesure and flesely
 luste. Therfore shall this token bee shewed that
 the see and alle spuers shullen bernen as pe ho
 re maie see portred ⁊.



That fyfte token shalbe. þat alle herbes trees
forestis and boskaspen shullen swete drop
pes wke blode. As Spbilla witted. And Johel in
his secunde chaptre. Spehende in the person of
god. ¶ In diebus illis dabo prodigia in celo et in
terra sanguine et vaporem fumi. That is to saye
¶ In the se dayes shal I gyue tokens in heuē and
in erth of smelling or sauouring. Also in that same
daye shullen come to gyder all byrthes. they shul
len cryen and wppen. And they shullen not bee
wpylling to ete nor to drinke in noo maner wyse.
¶ Thysle forsaide sauour and bloet that the trees
and herbes shullen swete. that shal god suffer for
to punyshe the manquellers and mordenars in
a prayne tho that haue kyled theym that neuer

was gylty. Iþke as Genesi sayde in his iiii. chap-
tre. Spekyng in the person of god to Caym. that
blode of thy broder Abel cryed to me of the erth in
to heurn. ¶ And that weppng and cryng of thise
bprdes shullen not wyllng bee to ere nor to dym-
ke. And shalbe done in a peapne and in a token of
they dronkarts. tho that be euermore dronken in
this worlde. and so lyue in moche etyng and dym-
kyng. but they shullen be punished in helle of the
honger ther deed. Iþke salistinus sayde. ¶ Moos
depassed eos. And so they shullen be punished w
dyuers tormentes.



¶ Of that vi. token

That vi token shalke. ¶ alle townes. Castles
tours. houses and other byldynges shullen
falle downe. Iþke saint Lucas & Mathe^s sayde in
xiiij. chaptre. ¶ Nō relinquet lapis sup lapidem

qui non destruat. That is to save. ¶ There shal
 not one stone abyde by that other. And that shal
 god suffer for theym that haue labourd for to ma-
 ke grete castels and fapir houses for theyr pleasur
 Than to make one fondacien or to bylde in þe wor-
 ship of oure lord. for to fynde a house in heuen þe
 helaine Johan sayde in his xxiiij. chaptre. ¶ In
 domo patris mei mansiones multe sunt
 ¶ That sayde oure lord In my faders house bee
 many wouyngng places. For theyr soules shulle ha-
 ue þe deserued for one shal haue more than þe oder
 Therfor ther bee many wouyngng places. there of
 sayde Playas. ¶ Ve qui coniungitis domum ad
 domum et agrum agro copularis. ¶ O weep erpe
 che pe make houses by houses wpyth begpylunge
 make grete pour lande and feldes. and one acker
 by that other the whiche pe haue taken of the po-
 wer folke knowelhyng by force or stronge hande.
 And they that haue nog myght apenst you. ¶ Ye
 riche loken on pour worldely houses the whiche pe
 haue byldeth wpyth grete labour. And wpyt not
 ones save to pour owne self. ¶ Good lord hadde I
 made one house in heuen for my soule kept wpyth
 so grete labour as I haue done in erthe I hadde
 done wpyself for my soule &c.





That vij. tone shalbe yone stone shal bete
 that other and shullen fyghte in them self
 they shullen sprunge asonder. and so fighting thei
 shullen gyue and maken a grete nople of cryeng
 And that shal noo man vnderstande but god allo
 ne. Ioke it was done as our lorde was Crucified.
 As matheus sayd i his xxvij. chaptre. Petre scille
 sut. And y shalbe done for to fere the tho y ben har
 der than stones. for they haue noo feere of our loe
 de. y they maye not be made tendre for no prechig
 of y pepne of helle. nor of his Jgement nor of his
 passion. but they stones haue hadd copassion of
 our lorde in his passion in maner of speking But
 they spinner is so harde y they wyl not shryue the
 nor do noo penaunce for their spnnes But late vs

prapeto our lord Jhu þ̄ hy wyl make our hertes
tendre þ̄ we mape be soyn for our synnes.

¶ Of that viij token.



That viij token shalbe. that ther shalbe a ge
neral erthshaking and contrary ther erth
And shalbe shewed ouer all the worlde. so perilous
that no man nor wof nor best shal moue stani
de vpright. but shullen fallen done the gronde. Wi
ke it speketh in apocalipsi xvi. chatre. Et scis eter
remor? magnus qlis nō fuit ex quo hoies eē cepe
rūt. That is to saue. Afore our lord shal come to ju
gement shalbe also greete an erthquaupng as ei
uer hath ben. sith our lorde þ̄ wolde made. ⁊ this
shal be done for to fere them tho þ̄ ben yet in erthe
And shalbe a token þ̄ the erth shal bere noo more
the synners. but shal them leue. ⁊ our lord shal do
ouer them Iusticie. ⁊ shal thep ingue then male

dicie in the ppte of helle wpyth Lucifer. And þe
 ple & synners shulle seke places & holes for them to
 hyde ther in. And there shal be shewed the greute
 vnnmerciful þe our lord hath to the synners for tho
 þe wolde not leue therel þnes for all thep tokens
 thep myght see here afore.

¶ Of that ix token.



That ix token shal be þe all hilles and valeyes
 shulle be plaen. & this shal be as ysayas in
 his xl chaptre shewed ¶ Ois vallis implebit. et ois
 mons et collis humiliabit. þe is to saie That all hylles
 shulle be leyde done. & þe shal god shewe for to cere
 al princes tho þe make moche of the self & haue put
 done thep pouer. for all kynges lordes & princes be
 all like thep pouer. For thep be alle made of one sub
 stans & haue all had one fader. and god shal suche
 kynges & lordes geue wages like thep haue deser.

And god shal also shewe this token to the people
 that shal lye in erth. That Maria the moder of
 our loorde Jhu advocatrice to all synners that in
 houre of iugement shal she not come helpe no mā
 nor none saint of heuē but ther owne good dedes.
 Of that ri. token.



That ri token shalbe. that all graues & thom-
 bes shullen stande open. fro the vpprising of
 the sonne and going done agen. And also alle bo-
 nes of the bodyes the whiche that bee deeth fro the
 beginning of the world to that same dave to. shul-
 len arysen and by. ¶ The Ezechiel sayde in his
 xxxviij. chaptre. Ecce ego aperiam tumulos vestros
 This same tokē shal god shewe to one tokē to alle
 tho that hath bee hydde secretly. The synnes
 that haue nott bee confessyd nor shryuen ther of.

hit is
 damp-
 nable
 for
 noythe
 nor any
 shew
 an
 any
 god
 to
 mont
 but only
 in
 god
 gift
 do

hit is
 folio

capitulum

And they that haue done synnes secretly and haue
not shewen them therof nor haue done no penaunce.
and all they shullen be dampned. Ipe euange
lista sayde. Nihil optum qđ nō reueletur nec absco
ditum quod sciatur. That is to saye. None thinge
so secretly kepte but oure lord shal haue therof
knowlege in the daye of iugement. and no thing
so unbeknownen but it shal be knowen in cōmun
of euery man in thodapes. .x.

¶ Of that xij. token.



That xij token shalve that sterres shulle fal
len out of heuen. for al planetes the whiche
þ gooe aboute wth þ cours of the elementis. and
also they þ stande stille be called in latyn planete
or stelle errancie. Shullen fallen and casten oure
grete cometes with longe tayles. Ipe a burning
spere. that whiche shal beefore fertfull on to see.

And shullen all beestes come togyder and making
a grete nople wprhout mete or drinke. Ipkc ma-
theus writted of the sterres in his xiiij chaptre.

¶ Stelle cadent de celo et virtutes celorum moue-
buntur. Of this maye pe vnderstande that the
peple shal see nomore lpeke pf they had be caste out
of heuen. Ipkc pe maye vnderstande of saint an-
drosius Iheronimus and beda. As the sonne and
mone and alle othe byghthenes of heuen shullen
chaunge ther brightnes in to derkenes nott that
they shullen lese there byghtnes. To vnderstand
as our lord shal come to Justice than shalbe suche
a brightnes that the sonne and mone shullen lese
their brightnes. Here of sayde the prophete Joxel
in his iij. chaptre. ¶ Sol conuertetur in tenebras
et luna in sanguinem antequam veniat dies dñi
magnus et horribilis. That is to save. Afore oure
lorde Jhu shal come tho Juge ment shal the sonne
lese her byghtnes. and the mone shal tour ne her
in to blode. Ipkc in apocalipst is shewed. ¶ Sol
factus est niger quasi factus cilicinus et luna facta
est quasi sanguinis et stelle cadent super terram.
That is to save. In tho daves shalbe a meruelpos
token. as that the sonne shalbe like a sacke caste w
esshes. and the mone shalbe redde like the blodde
And this is to vnderstande that alle creatures off
heuen speng the epnde of the woelde. Wherfor þ
they ware made to ggue byghthenes in token off
sorrowfulnes. Ipkc whan the mapster is deeth tha
oys seruaunt putt on hem blacke clothes in token

of moeyng. And not that the sterres shullen falle
done to the erth. but they shullen abyde aboue in
the ayer and makynge a grete noyse of lychtning
and they shullen not be wasted. but shullen abyde
in that loweste parte of the ayer and the people
shal wene that they fallen to the erth. And verely
as men sayd þat myght of heuē ys lyke angels goo-
stes and the workes of heuen shullen peruerter a
tremble in the daye of Iuge ment. Not that they
haue feere of dampnacion. but they tremble for the
reuerencie that they shullen done. but whan they
shullen seen they grete myght of our lordes comyng
to Iuge ment wpyth alle his Empire and myght a
lokyng so ferthfully a peny they that be dampned
and than the angels shullen humbly bowe them
Ike yf they sholden suffer the euerlastyng payne
And ye maye also vnderstande of the peruerter
of the angels and goostes that they hem peruerter
for to fulfyll the wyl of oure lordes. And this shall
god suffer that the sterres shullen fallen. for to fee-
re they in tho that bee fallen fro their helyue. and
for they in that haue not meynctened oure helyue
and tho that haue hepte it abacke &c.

¶ Of that xij. token.





That riȝ. token ſhal be. that all men wpmē
 and children thep than bee alpie op þ woel
 de ſhulle depe wythout onp remedy. And hy ſhall
 this done for that thep ſhullen aryle apenſt þ dap
 of dome wyth them that haue ben dede in the be-
 ginning of the worlde to that dape to aforeſayde
And certepnly this ſhal bee a ppruouſly worke þ
 all people tho that ben alpie. goyng ſpyting ſtan-
 ding liggynge etyng or drynking. ſhullen be hurt
 ſo ſhortly wyth the lancia of de th ſudenly. **O**pe
 wretched people pe wene'to lpue euer. but thinke
 that pe ſhal depe. ⁊ you knowe nor dape nor houre
 And alſo you thinke not on pour ſynnes. **O**pe
 men and wpmmen what ſhal pe do whan pe ha-
 me none tyme for to amende pour ſynney.

Of that xiiij. token.

That xiiij. token shalbe. that heuen and erth
and alle elementen shullen bernen and spe
cially alle thinges that whiche is operthe. And þ
bodpes of men and wpmen shullen be burneth
in to eshes. Iþke Genesi sapde in his iij. chaptre
Puluis es. et in puluerem reuerteris. And of þ
same resolucien of heuen and the et the sapde Ma
the? in his xiiij. chaptre. Celum et terra transibūt
And of this same fyre sapde Psalmista. Ignis
ante ipsum preceat. That fyre shal goo afore that
comun Jugement Whiche fyre shalke very grete
by the myght. of onre lorde. Not allone that fyre i
hem self. but all fyres in erth and shulle come abo
ue to gyder for to forburne alle the worlde. And þ
doctours saxe that this fyre shal hane thre maner
of myght. As the myght of the fyre of erth. for too
take and to burne all to thinges that ye mape fyle
Iþke trees herbes and in general all tho thinges
that ben in erth. For that same fyre shal tourne in
to eshes. As all bodpes of men and wpmen. And
it shal haue the myght of the fyre of the elementis
and shal purgven the aper and elementes. And
this same fyre shal goo aboute alle the worlde and
make clene all the elementes of the Infecrie of the
people. And this same fyre shal goo also by ghe as
the Infecrie is gone of the synful people. for to pue
ge all that same. Iþke our lorde sapde that heuen
and erth shalbe burned and fergeo. not that the be
wastable na þ substance. for the be Incorruptible

be wastable. and that same fyre shal goo aboue all
 bylles ry. cubytes. lyke the dyluue dydde for too
 purgethat opper departe of the azer. the whiche
 that the synful people hadde be synnted wth the
 re gretesynnes. And in this maner shal the heaue
 bee purget. But the thynges of heuen shullen not
 bee wasted in noo maner of wyle. Wyke propheta
 sayde. **E**pi pibunt tu aut permanes. That is to
 save. That the heue shalfergo after somme dispo
 sicie and chaunge lyke it now is. And the shal not
 bee wasted to save after ther corruptibilier substā
 cien. And than it shal not bee nedeful ic.

Of that ry. token and of that laste.

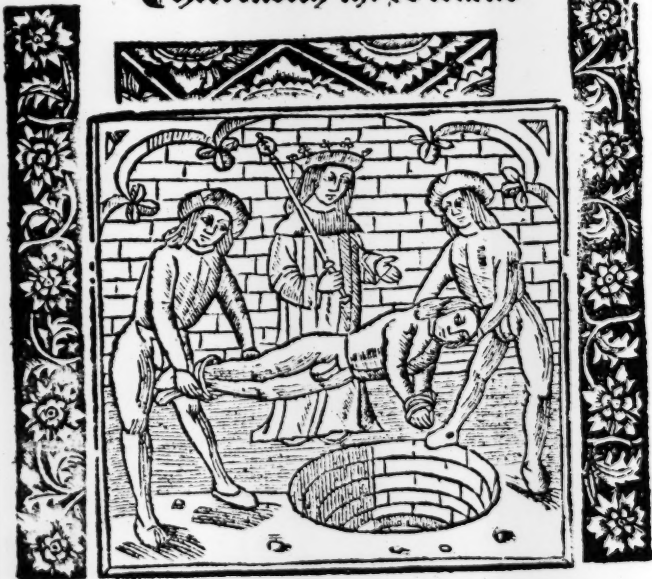


That .xv. token shalbe that heuen and erthe
 shalbe chaunged and made newe. Ithe it
 is sayde afore. And all people shullen arys to
 the Jugement. Ithe saint Thomas sayde. That
 the elements shullen be made newe And the erth
 shalbe bryght. and that water like the cristal. and
 the ayer lyke heuen. and that fyre lyke the bryght-
 nes of heuen. and I shal see noo thyng in þ ayer
 aboue. but shal stande stille and remene not. And
 certepn þ this forsaide fyre shal burne all bodyes
 of the people þ they bee dede or alreue good or bad
 but there shalbe difference it shal gyue peyne to þ
 badde. and none to the goode. But it fyndeth noo
 thyng there to purge. No more than it dydde to þ
 thre children the whiche waren put in a forncle.
 As daniel sayde in his iii. chaptre. ¶ And certepn
 þ all this is not others than as god it wyl haue. ⁊
 no man knoweth it but god alone of this tokens
 afore sayde. and þ they shullen bee shewed one af-
 ter an other. And þ there more than one shal bee
 up one dape. but this same is uncerten ⁊ unknow-
 wen. And therfore it is possble that that fyre the
 purgacion shal come op that same houre as þ pe-
 ple shullen bee slaen. and than they shullen be bur-
 ned to ashes to powder and dust.

¶ And therfore shal men not lase for certepn that
 they forsayde tokens shullen bee upon .xv. dayes
 one after an other. ¶ Ithe Jeronimus hath fon-
 den in the Hebrew the Cronicle. For þ hem selfe
 is here of uncertapn.

But the moſte parte of theſe forſaide tokens ma-
pe we wel beſpue for the be geapprobiert with the
holy goſpels. that the worlde ſhal burne and pur-
ge the elementis. And alſo that the hooly bodyes
ſhullen aryle. And that ſame fyre ſhal goo abe ute
after the Jgement and ſhaltake all corrupcion
wpyth hem and ſhal goo wpyth a grete hette to hel-
le. and ther wpyth to punyſhe the badde. And alle
thoſe that of ſuctynles is in this ſame fyre and off
good workes ſhal abepde aboue in euerlaſtig glo-
rie. And this is knowen that this ſame fyre ſhall
goo afore that dreful dape of Jgement.

¶ Here endeth the x tokens



¶ And here foloweth who our lord shal Ihsorpe
shal come to Iugement.

Alle cristē peple be of verp doute to knowe
bp the simbol of the belvue. That is oure
Credo. lpe the spmple peple save. whiche
euery body ought to knowe. or to haue penaunce
the euerlastinge dampnacion of his soule. ¶ And
oure lorde shal come at that same dape to Iuge
that be alvue and tho that be dede. and good and
badde. In whiche Iugement hy shal gyue euery
body after that they haue serued. And this shalbe
done lpe it is sayde afore. But as oure lorde shal
come w grete myght in tyme of Iusticie i whiche
tyme shalbe noon mercy. After that vision of saie
Johan in appocalipsi in his x. chaptre sayde. One
angel comyng oute of heuen. putyng hys right
fore op the see and his lyster fore vpon the erth. &
makyng his othe bp our lorde the whiche is alvue
in heuen. That that same tyme sholde be no more
Glosa. the tyme of mercy. But the tyme of Iuge
ment and ther Iusticien. And sayde that ther spa
ke to hem vij. donre claps. and there bp shulle we
vnderstande that ther shullen fallen vij. perpllos
the thinges. The whiche shullen fallen vpon they
tho that bee dampned. ¶ And tho that bee saupd
shullen haue vij myrthes. in that same dape of Iu
gement. & bp þ first donre dape shal be vnderstan
de þ arpling of þ ded bodpes mai and wptu...

But after the purgacie of the fyre in erth. shal our
lord be redy to come to Iugement. and his angels
shullen blowe the trompettis making a grette noi
se. and thep shullen bynge to gyder all freindes of
oure lord. the whiche that haue be touned in to
eshes in all foure corners of the worlde. Ipkc ma
thens sayde in his xiiij. chaptre. **M**ittit ange
los suos cu tuba. And this same blowyng shal be
herde of good and badde and shullen aryse vpon
that same dape. As the apostle sayde ad Corinto
os. **Q**uoniam quidem resurgemus. And thep trom
pettis shullen geue a merueylous nopsle. Wherof
saint Iheronimus sayde **S**ive dormio siue vigi
lor. That is to saye. Slepe I wake I ete I drinke
I. or what that I do. ever my selfe meth that I here
laste trompettis of that drefull Iugement. Sayng
stand oppe dead and cometh to Iugement. Ipkc
one doctour sayde op that booke of sapiens. The
nopsle of thysle trompettis shullen geue a sylpnce
sowne the whiche shal comaunde that comaunde
ment of our lord ihu xpi. by whiche commaunde
ment all deed bodyes shullen aryse. As Chrysosto
mus sayd. That is one merueylous sowne of the
trompettis that it maketh the elementis subgette
and alloparted the stones. And doth open y pate
of helle. and brette the pate of Aen and the gate of
helle made of yron. and brette the bades of the ded
people. And shal geue every body his soule apen
and shullen be pulled out of the depnes. And euery
body shal than haue his soule apen. And that sa

me towne shal not bee herde allone in heuen butt
 also in erthe. And adam shal come fyrst wpyth alle
 his progenie the whiche that haue serued our lord
 Abraham shal come wpyth alle holy patriarchen
 Iudas wpyth all holy prophetes. Dauid wpyth all
 good kynges. Saint peter wpyth all apostles euan
 gelistes and disciples. Saint Stephen and Saint
 Laurens wpyth all tho that haue shedde there blo
 de for the loue of crist. Saint nicolaus and Marti
 nus wpyth alle his confessours. Saint katherin w
 all holy virgins. Saint elisabeth wpyth alle holy
 sage wpmynen weduwes. Saint Anna wpyth all
 wpmmen that haue not broken there wedlocke.
 And the quene of heuen shal come wpyth alle rely
 gious persones the whiche that haue serued and
 worshipped her. And lyke wple shal the nyple bee
 herde in helle. As Crisostimus sayde. ¶ And than
 shullen comen Lucifer. Asmodeus. Sathanas. Bel
 sebuch. as taroth. and other capiteyns. and wpyth
 all that in helle is. And this forsayd blowpnyng shal
 bee herde in all corners of the worlde. ¶ And than
 shal come Caym the whiche slewe his brother. &
 shal goo wpyth the forsayd deuyls. and also al moze
 denars. Judas wpyth all traytours. Dylanus w al
 vntrewe iewes. Herodes wpyth all fals kynges &
 princes. Barrabas wpyth alle theues. Jamech w
 alle tho that haue nor kepte there wedlock. Penu
 roch wpyth all vserers. Peyp wpyth all fals mar
 chans. Symon magus wpyth alle nygromanti
 ers. Achalpa wpyth all tho that haue kyled there

Chy 16
 dampna
 ble & fals

children. Habel wyth all harlottis and lecherous
wymmen. Like saint Johan sayde in his v. chap-
tre. Proecedent qui bona fecerunt in resurrectionem
vite qui vero male egerunt in resurrectionem iudicii.
And ye shal vnderstande by þe secunde donre clasp
Wherof that the euangelisse sayde. in apocalipsi.
That all tho that shal be to gyder in the Iugement
shullen bee departed in foure. The first company
shullen sytte by the Iugement of oure lorde. As
oure blyssed lady the moder of our lorde Ihu. The
apostles. discipules. marters. Confessours. pa-
triarches. and prophetes.

¶ And this same compasy shal stande there besyde
not for to gyue sentence. But for to approbere
the sentence of oure lorde Ihesu Criste. ¶ And in
this forsayde Compasy. Altho that haue lefte
there goode here in erth for the loue of oure Lorde
And haue gyven it to the pouer folke and to the
Religious people. And to tho that haue kepte the
commaundement of oure lorde. Ipkemathews
sayde in his xix. chaptre.

¶ Vos qui reliquistis omnia et cetera.

¶ And also in the secunde compasy shullen bee in
that same Iugement. all tho that haue ben good
people. And haue also done synne and haue done
penaunce therfore gladly for there synne. and ha-
ue also done the workes of mercy. And oure lorde
shal saye to theym. Come ye that haue done my
wyl and commaundement in euerlasting Ioye
shal lape. ¶ Esurui ⁊ dedisti mihi manducare ⁊c.

I haue hadde hunger and you haue giuen me
 mete. I haue be doerly. I haue been a pylgrym. I
 haue ben naked. and you haue hulpen me in alle
 my nede and haue ben merciful. To them shal sa-
 ye our lord. Comet ye in that richdome of my fa-
 der whiche I haue made redy for you in the begin-
 nyng of the worlde. ¶ The thirde company they
 shullen come to Iugement shullen bee the badde
 cristē people. tho that haue not kepte nor fulfylled
 the commaundementis of our lord. nor the wor-
 kes of mercy. And our lord shal saie to theym. Ma-
 tthe. 25. sayde in his xxv chaptre. ¶ Esurui et nō
 dediſtis mihi māducare &c. I haue hadde hongre
 and ye haue giuen me noon mete nor drynke. &
 I haue despyred the goodnes of your soul. and ye
 haue cared not thinge for me. And ye haue not lo-
 get me. nor herborwed. nor haue me take oute off
 pryson. nor ye haue me not clothed. And tho that
 ben dampned shullen saie we haue you not se-
 ne naked. I praye they wolden saie we haue you
 not seene in erth. And our lord shal saie a pen.

¶ Quod vnier minimis fecistis &c. That ye haue
 giuen the leiste or y lowest of pouer people in this
 worlde. ye haue ye giuen me. and that ye haue gi-
 uen not that haue ye denyed me. And therfor our
 lord shal saie. Sact ye that bee dampned in that
 euerlastinge fyre of helle. ye neuer shal haue eynde
 ¶ The fourth company shulle be Jewes turkes
 and heiden folke. the that be pryue of our lord. not
 haue kepte. And thys company shullen bee gy-

nen to the deuils of helle wythout of ony mercy.
Wythout ony Iugement to doo ouer them. For al
suche folke is dampned afore they parte oute off
this worlde. In the saint Johā sayde in his iij. chap-
tre. Qui non credit iam iudicatus est. And as ma-
theus sayde in his xij. chaptre. The angels shulle
gader they goode oute of they badde. and shullen
they sende in that burnynge furnes and fyre off
helle. There euer shalbe weppng and moynnge
wythout ende euer more and euerlastynge it.

¶ And ye maye well vnderstande that the badde
shullen be Iuged afore the good in the dawe of Ju-
gement of the rightwys Iuge oure lorde Ihū xpi
And shal receyue mercifully the good and shal sa-
pe to theym. Comet ye blyssed myns faders and
receyued that whiche is made redy for you in eu-
lastynge Ioye of heuen. And as the wyle man say-
de. soo shullen the badde not see the myrthe of our
lorde. ¶ *Tolle tur ipsius ne videat gloriam dei.*
That is to saye. Take awepe the badde that they
not see the glorie of oure lorde Jhesu.

¶ And here foloweth. who that oure lorde shall
theue the blyssed tokens of his passyon to theym
tho that be dampned to grete payne and to them
that be saned to grete myrthe and glorie





Ad by the thirde donreclap. I the saynt
 Johan in Apocalipsi writted. Shullen we
 understande they blyssed tohens there
 passyon of oure lorde Jhu. the whiche hy shal bring
 ge w hem to Jugement. for hy shal shewe thepm
 to all redev creaturs. the y be shapen of y begyn
 ning of y worlde. to y daye to of Jugemēt. ⁊ the to
 hens of his passyon shullen bee brighter than the
 raynes of the sonne or sterres. And our lorde shal
 save to thepm iho that bee dampned.

Take here that tresoure of my blode that whiche
 I haue giuen for you. Where is that seruice or gif
 te the whiche ye haue giuen me. for that costely
 tresour of my blode. And than shullen alle naciens
 of the erthe complaen ouer them self. And princi
 palp the turkes. Jewes and heyden folke. They
 shullen them self geue discomfort. for that they ha
 ue ben apenst oure lorde. And the fals kristen peo
 ple shullen complaen that they haue done so mo
 che ylle. for they good workes the oure lorde Ihesu
 hath done for vs &c.

Who that oure lorde shal speke to the spinners &
 myndoers of his passien.





And also in that dape of Iugement shall
 oure lordelape to them tho that be dam
 pned. loke here that body that whiche
 pe haue putte on the Crosse. loke here poure Iu
 ge the whiche is god and men the **¶** loke here the
 wondes the whiche pe haue made hem. loke here
 the spede the whiche pe haue wounded and dore pas
 sed wpyth a spere. loke here my handes the whiche
 bee thorough naped for your sake on the crosse. the
 whiche **I** haue put outefor to receyue you. hadde
 it pleased you. And for that case that pe haue cared
 not for my. And **I** haue called and cryed after you
 and pe haue sette not thinge be me. Therefore goo
 pe in that everlastyng fyre wpyth the deuyls of hel
 le wpyth all thir company. **F**or one good body shall
 hem haste for to doo penaunce the whyle that hy
 is alpyue. for that hy maye bee bocht wpyth that re
 souer his blots. And so that we not be of **y**ur. com
 pany of Iugement. tho that bee dampnad.



A the fyrst so shall oure lord shew
 we the Colūme to all them that
 haue not bee mercyfull. ther hi
 so plenuosly shedde his bloode. wherof
 we shullen thanke our lord. **I**phe ambro
 sius sayd. Plus enim debio tuis meritis
¶ O good lord **I** am more bounden to the
 for thy bitter passyon the thou suffrest
 for me and all mankinde. and ther thorough **I** am
 boughyt. than **I** am bounde to **y**ur might of almighty

for to be made and shapen sholde not haue profy-
ted. hadde I not bee bought. As Bernardus sayd
There is noo thinge soo profytelch for to hele the
woundes of the soule than many tymes to reme-
bre the passyon of oure lorde.



Atte the secunde tyme shal oure lorde
shewe his precyous Crowne of thorne
the hy bare vpon his hedde. to the ym &
haue bee prowde. And haue sette vpon
ther hedde that whiche they haue plesed the wo-
lde and haue cared nott thyng of hym nor of the
croune the whiche hi bare vpon his hedde for ou-
take.



Atte the thyrde tyme so shal oure lorde
shewe the lancia of his passie to them that
haue bee angry and haue not loued there
supn cristen menshe. and haue hadde ple-
ur of their mylfortune. Of this sayde Se-
nera. I wolde that they hatyge menshen
hadden euen for to see in all cornere of the
worlde. For that the lancia of hatyng them
self sho:de thorough styke or wonde of all hoisamhe
and of al his fortune. that they haue seen that the
menshen hadden For the hatyge people hath also
mothe payne of the people that haue fortune. As
hy hath pleasure of the mylfortunyge menshen.



At fouthe tyme shall oure lord shewe
they napes of his handes. to thepm
haue becouterous. tho that neuer bee sa
tyfied. To them sayde the apostle. Ha
bentes alimentum. Have weete mete
and clothyng. late vs be conten.



At the fyfte shal our lord shewe the naps
les of his fete to them that haue had gre
te pleasure in daunsyng and haue hadde
more pleasure to that than to remembre
the passyon of our lord. And therfore the
deuyl shal daunce woth them in helle.



At the syxte tyme shal he shewe
glorious Crosse to
them y haue not be patiene
in this woelde. I haue wol
de not suffre nothyng fore
the loue of our lord. Gre
gorius sayde to them Si
illic dulcia appetuntur necesse est ut
hic amara tollere. Desire
we y sweteness of paradys
Than is it of nede that we



haue bitternes in this woelde
At the vij. tyme shal oure lord shewe
the rodde I the shorpe. to them y haue be
lecherous. ther woth hy was shorped
and beten. The whiche lecherous

haue wasted that good of there soule. ⁊ haue shew
ed there lye wpythout chastysing of there bodyes.
And so to amende their lpyng.



And att viij tyme shaloure lordes
shewe his gowne of purperen the
re hem pplatus wpyth dothed. And
that whitte gowne there hem he
rodes wpyth dothed for to moeke hy
And this shal hy shewe to theym
that haue be prowde in thir clothig
in this worlde w costely furre and
a' solonge rayles on ther gowne haue the wpmē
and also wyde sleues haue they men Also one pul
led that other to euyl thoughtes the whiche haue
this in syght. The Crisostom? sayd. all those that
are pe them. for to pulle one f' other to swyme shulle
receyue that euerlastyng Jugeiment. for they syn
ned grete ly in our lord Jhu.



That ix. token shaloure lordes shewe
to all theym that ther good falsely sel
le. as fals marchautes and beggers
they that there good so falsely selle in
his worlde. That doth ther his blyss
ed visage wpyth was bounde ⁊ blynd
fplydeth. And tho they beten hym on his neche. ⁊
asked in mocking who hath done that. And in
this maner ye blyndfplydeth oure lordes. And selle
your good wpyth grete othes and sweryng falsely

and hy is speng and knowpng all thyng:



Chap. x. token shal hy shewe the cordes the-
re wph his blyssed handes and armes whe-
re bosnden and tyed. to alle theym that gy-
ue theym self and pulle other peple to synne
to lecherousnes and flesch luste.

• **T**hat xi. token of his passyon shal hy shewe
the galle and vinegre that they hem gaue
on the crosse. to the n that haue mothe eten & dron-
ken. and in especially to they dronkarts. **T**he
saint Lucas sayde in his vi. chaptre. **V**e vobis
qui saturati estis. Wherof saint Hieronimus say-
de. It is impossyble to fulfille theym that neuer
haue knowe nor ther belly neuer full in this worl-
de. And there soule to bee mery in paradys.

And saint Bernard sayde also. So why in this
worlde is fulfille of fleschely lust. is not shorthy to
bee spst of goostely mete of heuen. And Ambrosi-
us sayde. That they dronkarts hurte there nature
and lese the grace of god and the glorie of heuen. &
to gete the everlastinge dampnation.

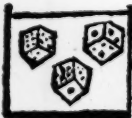




That xij. token shal oure lorde shewe
 we that speckel that thei Jewes
 spitted in his blisshed face. And that shal
 hy shewe to thepm that haue blanket
 ted them. and haue them made faprer. than god
 them hath made. There of sayth saint Ambrosi?
*Deles picturam dei si vultu tuu naturali cando
 re obnubilas et exquisito rubore pfundis &c.*



That xiiij. token shal oure lorde shewe
 his here and berde that whiche the fals
 Jewes hem pulled oute in his passyon.
 To them that there here haue coloured
 and made it croule. and thep wpmen their hedde
 haue discovered for there wpth thep men to pulle
 to synne &c.



That xiiij token shal oure lorde shewe
 shewe thep dese to the dobbclers or dees
 players. tho that haue played for luccy &
 couetous. and not for pleasure. For couetous is in
 hem self a deth synne. Therfore suche playe pe ma
 pe nor doo wpthout synne. And alle suche gotten
 good map pe nor kepe but tourne it apen to them
 that it oweth.



That xv. token and that laste shall
 oure lorde shewe the money there
 wpth hy was solde and bought. And y
 shall hy shewe to thepm that haue bee
 fluriers and haue done none restituie nor gauen

It apen. **O** good lorde what shal save such
 people at the dreful dave of Jugement.
 For Judas gaue apen the xx. pens ther hy our
 lorde Ihesu for solde. thorough couetous. I the moe
 dyners theues vsurers and robbers. tho that ha-
 ue other mennes good knowing wythout gyltyng
 apen. Here of make pe see in that Decret. Usura-
 rius non vere penitet nisi si ius usuras restituat
 The vsurer make doo none very penaunce. For
 that hy hath gauen apen y^e whiche hy hath gotten
 ther wyth. **T**he cause is. For saint Augustinus
 sayde. For certayn in his commun regel or orden.
Peccatum non dimittitur. &c. The synnes mai-
 pe not ben forguuen afore that that wrongfull good
 bee gauen apen to the p^rson that it is owyng.

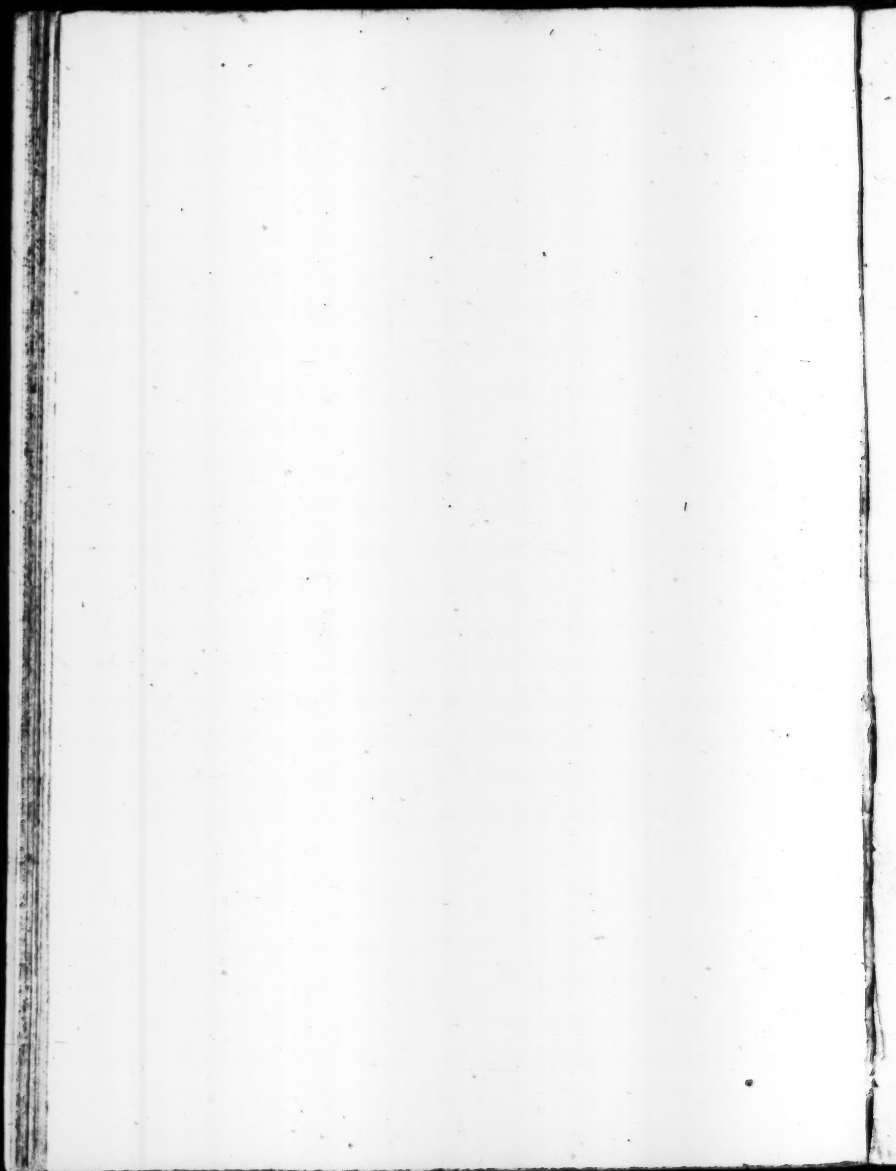
There endeth this booke treatyse that whiche is
 called the xv. tokens whiche been late translated
 oute off frenshe in to Englishe. The whiche been
 very necessaty to euery man and woman to kno-
 we them. And to remembre the dreful dave of Ju-
 gement there wee all shullen comen to. And also
 the passyon of oure lorde Ihu xpi that the not bee
 losse on vs and make vs come to stede in our mo-
 ste nede. And that hy make byng me and you
 all in everlastyng and perpetual Ioye Amen.



¶ And here foloweth the nombre of the fore stapes of oure lorde the whiche hy wente in his passion and also other deuote maters. And yf ther bee any person that wolde saye it were not autentic. Tete hem therfore not bee trobbled in his mynde. for it hath hondred tymes bee more and greater than men there of can witte it.

¶ And also that we maye gete after this same helpe a merciful Iugement. and that we maye escape that dreiful wote. go pe that bee cursed of the mouth of oure lorde it.

So is no thing better there a peny than too receyue þe passion of our lorde Ihesu Criste. As bernardus sayde. O pe men then remembre the passion of our lorde in your mynde. For yf pe deped in the



most that it was ppte to see it.



¶ Item there fore
steppes they oure
lorde wente fro an
nas house to Capi
phas house. there
was C. and. xix. &
betwix the waye
soo mocked they Je
wes our lorde. xix.

tymes in his blyssed face. and gauen hem. xl. grea
te strokes in his necke. And they fals Jewes aye
oure lorde in Caphphas hous pf hy were the sonne
of godde and hy sayde ye ¶ And in continnt they
gaue Jugement ouer hym that hy was worthy
to deye. & do they mocked hē at secūde tyme in his
vilage xliij. tymes. and gauen hem also xl. grea
te strokes in his necke the secunde tyme. ¶ And also
there wenten they Jewes in Caphphas hous too
gyder. they scriyben and pharysees and accorded
to gyder who that they wolde deye oure lorde ihū
And there was lvi. of one counseyll of they grea
test. in that same nyght.

Ofrem hondred and lxxx. sores hadde oure lorde &
whiche he suffredeth specialy in the tyme of hys
passyon &c.



And also in
the mornig
erly brogh
ten the Jewes oure
lorde wth CCC.
seruauntes in pplatus
house. and ther
fore steppes was. **A**
And pplatius sende
oure lorde to Herod
des house. and there fore steppes was. C. and. l.
And pplatus wolde please the Jewes and badde &
they sholde thurge hem. for to content ther fals Je
wes wpl. And oure lorde Jhesu. receyued there vi.
C. strokes. and also they woundes they onre lorde
there toke they were not well nommerably.



Ofrem the cro
wne & our lord
was put upon
his blyssed hed
hadde lxxx. tac
kes and the tac
kes haue been
forquer. and &
tackes wente in
to his blyssed

hedde. and the Crowne was putte twyes upon
his hedde. So our lorde receyued many woundes
for our sake. And there woundes they our lord they
receyued of the crowne haue ben onnōmerably.
Also yf there bee ony y wyl worshippinge thysle woun
des. the shal sape euery dayer. v. pater noster a pe
re longe &c.



Also oure lorde was beten xxx. tymes doo
hy bare his Crosse. And oure lorde felle
done to y grounde v. tymes wpyth his cross
se vpon his sholder. And fro Jherusalem to the hil
le of caluarpe there fote steppes was lxxij. Itē fro
the hylle benethe to abous hath ben fote steppes.
M. Item the largenes aboue vpon the hylle the
oure lorde was crucified haue ben xl. fote steppes
Item doo oure lorde was naped on that Crosse
an bode handes haue ben xl. strokes wpyth the ha
mer &c. And tho token the fals Jewes a rope ma
de of here and pulled his fete to the hole of the cros
se for it was made to longe. for his fete myght not
reche it. and tho they naped hem his fete & there



strokes haue been xxxij. ii.



Also oure Lorde was hangynge on that
Crosse iij. houres alyue and. iij. houres
deed. and also. i. teeres wepte oure lorde
on that crosse. and hondred fote steppes was oure
lorde bozen fro the crosse to his sepulture or graue
After that same tyme that oure lorde was aro-
sen out of his graue. was hy in erth xl. dayes. Al-
so ys there bee ony man or woman that wyl wor-
shyppe the p. bloddroppes of oure lorde Jhu p. whi

one leaf wanting here